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近来差不多在全国各地，围绕着关于净土宗的异方便——“带业往生”展开了热烈的争论。一方说：要真能往生，须将妄业消去；另一方则说：不需要，可以带业往生。双方各说各有理，互不相融。	Lately, almost everywhere across the country, a spirited debate has emerged regarding a unique, alternative expedient in Pure Land School of Buddhism: “attaining rebirth with carrying karma.” One side argues that for rebirth to truly occur, one must first entirely eliminate their delusional karma. The opposing side contends that this is unnecessary, insisting that practitioners can instead carry their karma with them into rebirth. Both sides present their own coherent arguments, creating a seemingly irreconcilable divide.
持“消业往生”论的人说：“带业往生”是害人的谬论。它非但毁灭了净宗行人临终往生的愿望；也伤害了整个净土宗的严净、肃穆的形象。因为“业”本身就是污染、是障碍。与净土既不相应，而且是障道之因，何能带着它往生西方佛土？所以佛、菩萨从未在各种经论上说过“带业往生”的这一非常错误的说法。	Those who advocate the 'rebirth after eliminating karma' theory argue that the concept of 'rebirth with karma' is a harmful fallacy. This belief not only undermines the Pure Land School practitioners' aspiration for rebirth at the end of life, but also detracts from the dignified and solemn image of the entire sect. They contend that 'karma' itself is defiled and obstructive, completely incompatible with the Pure Land and a cause of hindrance on the path; how, then, could one carry it into the Western Pure land? Therefore, Buddhas and Bodhisattvas have never mentioned this highly erroneous notion of 'rebirth with karma' in any of the sutras or treatises.
主张“带业往生”论的人则说：“带业往生”一词虽不是佛、菩萨直接说的，但在经论中，不无这种含意。比如《那先比丘经》云：“如持大石置于船上，藉船力故，石不沉没。若无其船，小石亦没。	Those who advocate the "rebirth while carrying karma" theory say: "Although the expression "rebirth while carrying karma" was not directly said by the Buddhas or Bodhisattvas, but this meaning is not absent from the sutras and treatises. For example, The Sutra of Bhikshu Nāgasena states: "If you place a large stone on a boat, the stone will not sink due to the force of the boat. If there is no boat, the small stone will also sink." The stone represents the "karma" created by ordinary beings, and the boat represents the power of the Buddha.
”石喻世人所造的“业”，船喻佛力。这不是很明显的说藉佛力故，可以带业往生吗？所以我们净宗行人，只要信坚愿切，一心念佛，不用消什么业，临终决定往	Does this not clearly mean that with the power of the Buddha, one can be reborn with karma? Therefore, as long as we, the Pure Land

生。那种消业往生的论调是魔说，不可信赖，要将它彻底打倒、消灭。	practitioners, have firm faith and sincere vow, and single-mindedly recite the Buddha's name, we don't need to eliminate any karma, and we will definitely be reborn at the end of our lives. The argument that rebirth only after karma being eliminated is a demonic teaching, which cannot be trusted and must be completely overthrown.
这两种论点各执一词，相持不下。搞得佛教界内沸沸腾腾，莫衷一是，使后学者无所遵循，不知如何修持方合道妙。因之要请诸方大德，各抒己见，热烈讨论一下，得出个正确结论，扫清疑云，以正视听，而免后学步入歧途。	The two opposing arguments have led to a deadlock, causing significant debate within the Buddhist community. Without a consensus, future students struggle to obtain guidance on how to practice in a way that accords with the Dharma. Therefore, we invite virtuous and prominent masters from all sides to share their perspectives and discuss this matter openly aimed at reaching a sound conclusion, clarifying uncertainties, setting the record straight, and keeping future students from going astray.
要评判这一问题的孰是孰非，先要将这二种论点的由来搞清楚，然后经过比较讨论，就不难看出它们的矛盾所在，从而归纳出正确的结论。	To determine which of these two views is correct, we must first understand where they came from. Then, through a comparative discussion, we can identify their contradictions and draw a sound conclusion.
按这两种论点之所以各执己见，互相水火者，不外以下数因：	The reasons these two positions each maintain their own view and oppose one another so fiercely are no more than the following:
甲、持“消业往生”论者	A. Those who hold the theory of "Rebirth Though Eliminating Karma"
一、见近时的净宗行人不肯老实念佛，只悠悠泛泛地随众做做早晚课，像小学生交课卷似的，做完了课诵，就算念佛事毕了。	1. Looking at many Pure Land practitioners in recent times, one finds that they are unwilling to sincerely and diligently recite the Buddha's name. Instead, they merely go along with the group and perform the morning and evening practices in a casual and perfunctory manner. It is as though elementary school students are simply handing in their assignments: once they have finished the recitations and liturgical practices, they consider their Buddha-recitation practice to be complete.
不再用功念佛，来改造自己执着、贪恋的妄习，转换自己的妄想、妄念，以消灭自己的心垢，而往往把将来往生净土的责任，单单推卸在阿弥陀佛身上。如若临终不	They fail to put real effort into chanting to transform their deluded habits of attachment and craving, or to shift their delusive thoughts in order to eliminate inner impurities. Instead, they often

见佛、菩萨来接引，生不到西方，误认为那是佛、菩萨的责任。	shift the entire responsibility of their future rebirth in the Pure Land onto Amitabha Buddha alone. If they do not see Buddhas or Bodhisattvas coming to receive them at the moment of death and fail to reach the Western Pure Land, they mistakenly blame it on the Buddhas and Bodhisattvas.
因此莲池大师曾有“念佛者多，生西者少”的感叹。这都是念佛行人心不专切，只图便当，而贻误了自己。所以要大敲警钟，提倡“消业往生”来警醒昏梦迷茫的念佛群众。	For this reason, Master Lianchi once lamented that 'many recite the Buddha's name, but few attain rebirth in the Western Pure Land.' This is all because practitioners lack single-minded devotion and seek only easy convenience, and thereby delaying and harming their own progress. Therefore, we must sound a wake-up alarm and advocate 'Rebirth through Eliminating Karma' to awaken the masses of practitioners from their deep and confused slumber."
二、现时很多念佛的人，误解了“带业往生”的含义。以为我们只要有信有愿而且早晚也做课诵，纵或做了些不甚好的事也无妨碍，横竖可以带业往生嘛！	2. Nowadays, many Pure Land practitioners misunderstand the concept of 'rebirth with karma.' They assume that as long as they possess Faith and Vows, and perform their morning and evening liturgies, it is of no consequence if they commit unwholesome deeds, believing they can simply be reborn carrying their karma regardless!
笔者在沈家门见有很多人在晒鱼虾，问他们说：“你们舟山一带不是大多数人都信佛吗？”他们说：“是呀！我们都是佛教徒。”我不禁疑惑地问道：“那么，你们为什么还要杀生呢？”他们说：“我们是带业往生呀！”	In Shenjiamen, I noticed many people drying fish and shrimp. I asked them, 'Aren't most people here in the Zhoushan area Buddhists?' They replied, 'Yes, we are all Buddhists.' Confused, I couldn't help but ask, 'Then why do you still kill living beings?' They answered, 'We will achieve rebirth in the Pure Land with our karma!'
他们把“带业往生”一词作如是见解，岂不毁坏了净宗的圣洁形象？	They interpret the term "rebirth while carrying karma" in this way. Aren't they destroying the holy image of the Pure Land School?

三、为了澄清净宗近来的腐朽污染的不良之风，以振兴佛教，所以要高唱“消业往生”，以振聋发聩，而期净宗行人真正能往生西方，而不是空喊口号，以免净宗宗旨被湮灭而渐趋消亡。	3. To clear away the recent decadent and polluted trends within the Pure Land School and to revitalize Buddhism, we must vigorously advocate 'rebirth in the Pure Land through eliminating karma.' This serves as a wake-up call to ensure that Pure Land practitioners truly achieve rebirth in the Western Pure Land instead of just shouting slogans. Thereby, this will prevent the core teachings of the Pure Land tradition from being obscured and eventually fade into extinction.
乙、主张“带业往生”论者	B. Advocates of "Rebirth with Karma"
一、怕人有畏难情绪，不敢信入修持，而毁伤了净宗，断送了众生的慧命。	1. Fearing that individuals might be intimidated by challenges and hesitate to embrace the faith and take up the practice, which would subsequently damage the Pure Land school and sever the wisdom-life of sentient beings."
二、误解了“消业往生”的难度，不知怎样才算消业，才得往生。一般以为要将无明除尽，业尽情空，方始为消业。这岂不太难，能有多少人做得到？所以要坚决反对。	2. Misunderstanding the difficulty of "rebirth through eliminating karma" and not knowing what actually constitutes clearing karma to attain rebirth. It is generally believed that karma is only eliminated when ignorance is completely wiped out and all karmic emotional attachments are emptied. Isn't this far too difficult? How many people could actually achieve it? Therefore, it should be firmly opposed.
三、未真正了解“带业往生”内含的精义。只知带业便当，而不知所带的是何业，更不了解心念佛时，正是在最切近处消除自己的心业，为将来往生的正因。	3. Failing to truly understand the profound essence of "rebirth with karma. They only know that carrying karma is convenient, but don't know what kind of karma is being carried. Furthermore, they fail to realize that when reciting the Buddha's name with every thought, they are precisely eliminating their own mental karma at the very root of the mind, which serves as the true cause for future rebirth.
从上述二种观点看来，不论是“消业往生”论者还是“带业往生”论者，都是从善良的心意出发，都是为了保护净宗行人确实能往生西方，以免贻误失败。既然大目的完全一样，并无水火不能相容之处，就不难从中合其同、融其异而求得一致的结论了。	From the two viewpoints discussed above, whether they are proponents of 'eliminating karma for rebirth' or 'carrying karma for rebirth,' both start from good intentions. Both want to protect Pure Land practitioners so they can truly be reborn in the West, in order to avoid delays and failure. Since their ultimate goal is exactly the same and there is no inherent conflict between them, it should not be

	difficult to find common ground, reconcile their differences, and arrive at a unified conclusion.
欲得到一致的结论，应先从“业”字上来探讨论证，因这二个论点的中心问题都是“业”。那么“业”究竟是什么呢？《起信论》说：“无明为因生三细。”这三细相的第一相就是“业相”。	To reach a unified conclusion, we must first examine and analyze the meaning of the word “karma,” because the central issue in both of these viewpoints is precisely the question of karma. Then, what exactly is “karma”? The Awakening of Faith in the Mahayana states: “From ignorance as the cause arise the three subtle characteristics.” The first of these three subtle characteristics is the “characteristic of karma” (karmalakṣaṇa).
什么是“业相”呢？原来我人从无始以来真如不守自性，迷于无明，不觉而心动，这就是“业”。所以“业”是“动作”义，在经中称为“惑业”。	What, then, is the “characteristic of karma”? Originally, from beginningless time, we sentient beings have failed to abide in the intrinsic nature of Suchness (tathatā). Deluded by ignorance, we become unaware, and the mind begins to stir. This stirring of mind is what is called “karma.” Therefore, “karma” carries the meaning of “action” or “activity”;
所谓相者，因心动迷本圆明，将本有无相之真如，变起虚空四大之妄相，即法相宗所说的相分；将本有之智光，变为能见之妄见，是为见分。一切众生世界有相之万法，皆依此见、相二分之所建立。此见、相二分亦即《起信论》三细相的第二“能见相”和第三“境界相”。	in the scriptures it is also referred to as “delusion, karma, and suffering,” or more simply as “delusion-karma.” The term “characteristic” (lakṣaṇa) refers to this: because the mind moves and becomes deluded about its original perfect luminosity, the originally formless Suchness gives rise to the illusory appearances of space and the four great elements. These correspond to what the Dharma Characteristics (Faxiang) school calls the “object aspect” (nimitta-bhāga). The originally inherent wisdom-light is transformed into the deluded perceiving consciousness, which is called the “seeing aspect” (darśana-bhāga). All phenomena in the world of sentient beings—everything that possesses form and appearance—are established on the basis of these two aspects: the seeing aspect and the object aspect. These two aspects are also identical with the second and third of the three subtle characteristics described in the Awakening of Faith: the “characteristic of perceiving” and the “characteristic of the object realm”
从是可知，业就是造作。而众生迷悟有别，造的业就不同，所感的果报也各别。凡夫所造的为有漏业，感三界六道分段生死之报；二乘所造的为无漏业，感方便有余	From this, it is evident that karma is precisely volitional action. Since sentient beings differ in their degrees of delusion and awakening, the karma they create also differs, and the karmic fruits they

土之果报；菩萨所作的为有漏非无漏业，感实报庄严土之果报。	manifest are correspondingly distinct. The karma created by ordinary beings is called defiled karma (sāsrava karma), which leads to the karmic results of segmented birth and death within the Three Realms and Six Paths. The karma created by the Two Vehicles is called undefiled karma (anāsrava karma), which leads to rebirth in the Land of Expedient Means with Remnants. The activities performed by bodhisattvas are called neither-defiled-nor-undefiled karma, which lead to the fruition of the Land of True Reward and Adornment.
凡夫痴迷过甚，执幻境为实有，迷假相而为真。为满足一己的私欲，不惜广造恶业，故生死不了，轮回不息。今欲往生净土，横超三界，若不将这生死根本——迷相而妄动的业——消去，如何得遂初心，真正达到往生净土的愿望。	Ordinary beings are deeply mired in delusion, clinging to illusory things as solid reality and mistaking false appearances for truth. Driven to satisfy their own selfish desires, they do not hesitate to commit vast amounts of unwholesome karma. Consequently, they are unable to transcend birth and death, and their cycling through Samsara never ceases. Today, if we wish to attain rebirth in the Pure Land and horizontally transcend the Three Realms, yet fail to eliminate this fundamental root of birth and death—the karma of being deluded by phenomena and the illusory stirring of the mind—how can we possibly fulfil our original aspiration and truly realize our vow of rebirth in the Pure Land?
或曰：“往生净土，是凭阿弥陀佛伟大宏深的慈悲愿力接引，何须消业才得往生？”答曰：“惑业不净，势必迷恋着娑婆世界上的一切假相，佛虽来接引，但因心沾染业而不见佛，错失往生的良机。”永明寿禅师云：“佛如天上之月，影现千江万水，但污水不见。念佛人心不明净，犹如污水不能现月而不见佛。”临终不见佛，如何能往生？	Someone may ask, “To be reborn in the Pure Land, we rely on the great compassion and vast vows of Amitabha Buddha to receive and guide us. Why do we need to eliminate our karma before we can be reborn there?” The answer is: “If delusions and karmic obstructions have not been purified, one will inevitably remain attached to all the illusory appearances of the Saha world. Although the Buddha may come to receive and guide such a person, because the mind is still deluded and tainted by karma, one will be unable to see the Buddha and will miss the precious opportunity for rebirth in the Pure Land.” Chan Master Yongming Shou said, “The Buddha is like the moon in the sky. It reflects upon thousands of rivers and waters, but not in the murky water. If the mind of someone who recites the Buddha’s name is not clear and

	pure, it is like dirty water that cannot reflect the moon and thus cannot see the Buddha." If one does not see the Buddha at the moment of death, how can one be reborn in the Pure Land?
有好多念佛人，或因贪念着金银财宝而落为守财鬼；或因迷恋妻子儿女而堕为看家鬼；或贪恋色身及迷于坟墓陪葬的美好庄严而沦为守尸鬼等等。古德说：“抱桩摇橹，无有是处！”这就是说，如我们欲生西方，但又迷恋着娑婆世界不放，就如抱着岸上的木桩去摇橹，再用多大的力，船也不能前进，西方如何得生？	Many individuals who recite the Buddha's name, due to their greedy attachment to gold, silver, and treasures, end up reborn as wealth-guarding ghosts; or, due to their infatuation with their wives and children, fall to become home-guarding ghosts; or, out of attachment to their physical bodies and infatuation with the splendor of their graves and burial goods, sink to become corpse-guarding ghosts, and so on. As the ancient masters said, "It is futile to row a boat while it is moored to a post!" This means that if we wish to be reborn in the Western Pure Land, yet refuse to let go of our attachments to the Sahā world, it is just like trying to row a boat being moored tightly to a post on the shore. No matter how much force we exert, the boat cannot move forward. How then can we attain rebirth in the Western Pure Land?
这样说来，生西岂不很难吗？不！一点也不难！不见佛说：“念一句弥陀圣号，能消八十亿劫生死重罪！”我们现在天天念佛，时时念佛，不是只念一句佛，还怕什么业不能消、罪不能除呢？所以消业往生不是什么难事。	Given this, wouldn't rebirth in the Western Pure Land be extremely difficult? No! It is not difficult at all! Have we not heard that the Buddha said, "Reciting the holy name of Amitābha Buddha just once can eliminate eighty billion kalpas of heavy karmic offenses from the cycle of birth and death"? We now recite the Buddha's name every day and at all times—not just once. What karma then is there left to fear that cannot be eliminated, or what sins that cannot be wiped away? Therefore, eliminating karma to attain rebirth is by no means a difficult task.
只要我们看破这娑婆世界的一切声、色、货、利、妻、财、子、禄，皆如梦、幻、泡、影，不可得而不去追求、贪恋它，反过来，全心全意地用“心念耳闻”的念佛法来勤勤恳恳地着力念佛，再大的业也不难消亡于无所有之乡了。	We only need to see through all the sounds, sights, possessions, profits, wives, wealth, children, and official status of this Sahā world, recognizing them all as mere dreams, illusions, bubbles, and shadows—fundamentally unobtainable—and thus cease to pursue or cling to them. Instead, we should wholeheartedly apply the Buddha-recitation method of "mind-chanting and ear-listening" to cultivate diligently and sincerely, then even the heaviest karma can ultimately be dissolved into the realm of nonexistence.

或问：“为什么这样容易呢？”因为业从心生，非从别来。如今我们心心不异，念念在佛。佛就是心，心就是佛；全心是佛，全佛是心，还有业的立脚处吗？	You might wonder, "Why is it so easy?" The answer is that karma arises from the mind, not from anywhere else. Now, our minds are completely in accord with the Buddha and every thought is of the Buddha. The Buddha is the mind, and the mind is the Buddha. The whole mind is the Buddha, and the whole Buddha is the mind. Where, then, can karma find a place to stand?
再说，当我们临终往生的刹那，只见阿弥陀佛与诸圣众前来接引，其他一无所见，还有什么业不业？这不就是以我们平时念佛的功夫将业消去了吗？不也就是佛、菩萨的慈悲摄受力使我们把业消除了吗？	Moreover, at the very moment of our death and rebirth in the Pure Land, we perceive only Amitābha Buddha and the assembly of holy beings coming to receive and guide us, with absolutely nothing else in sight. At such a time, what karma is there left to speak of? Is this not precisely because the power from our lifelong Buddha-recitation has eliminated our karma? And is it not also due to the compassionate power of the Buddhas and Bodhisattvas to embrace and receive us that our karma has been eliminated?
这样一说，“消业往生”论似乎站住脚了，那么，“带业往生”论岂不谬误了吗？不，“带业往生”也无错误，因我们之所以能够往生，全靠念佛功夫纯熟，不再系恋娑婆所致。这在术语中称作“净业成熟”。这“净业”，虽非染业，不也是业吗？带它往生，难道不是“带业往生”吗？	Speaking like this, the theory of "eliminating karma and attaining rebirth" appears to be firmly established. Could it be that the theory of "rebirth with karma" is incorrect? No, "rebirth with karma" is not wrong either, because our ability to attain rebirth relies entirely on the perfection of our skill in Buddha-recitation, which results in us no longer clinging to the Saha World. This state is called "the maturation of pure karma." in technical terms. Although this "pure karma" is not contaminated karma, isn't it also karma? If we take it with us to rebirth, isn't it "rebirth with karma"?
下品往生人，心未空净，还着相，还有处所，有生在，所以只能往生凡圣同居土，这“凡”字正指带业之众生也。若是上品，生即无生，无生即生；一方即是十方，十方即是一方；净秽不别，东西不分；心空意净，而不见空净，绝学无为而莫知无为，也就无所谓带业不带业了，不带业不就是业消除了吗？	Those who attain rebirth in the lowest grade have not yet attained a mind that is empty and pure. They still cling to appearances, and there remains a sense of place and a notion of being born somewhere, which confines them to being reborn in a realm where ordinary beings and saints coexist. The term "ordinary" refers to sentient beings with karma. "If one attains the highest grade of rebirth, birth is precisely non-birth, and non-birth is precisely birth; a single direction is all ten directions, and all ten directions are one direction. Pure and impure are without distinction, and East and West are undivided. The mind is empty and

	thoughts are pure, yet one clings not to emptiness or purity. Beyond learning and abiding in non-action, yet is unaware even of non-action. At this stage, whether one 'carries karma' or 'carries no karma' becomes entirely irrelevant—for is not 'carrying no karma' precisely the total elimination of karma?"
或许有人说，净业成熟称为带业往生似乎有些勉强。那么，让我们再来进一步讨论一般人所谓的带业往生的染业。我等众生从无始旷劫以来，迷而不觉，执相习深，积垢厚重。	Some might argue that describing the maturation of pure karma as 'rebirth carrying residual karma' seems a bit forced. Let us now further examine the so-called "defiled karma" referred to by ordinary people when they speak of "rebirth with karma." From beginningless time throughout countless kalpas, we sentient beings have remained deluded and unaware, deeply attached to appearances and having accumulated heavy layers of defilement.
今虽经勤苦用功念佛，有所觉悟，晓了世、出世法皆不可得，业障、罪衍更如空花水月，根本无有。理虽深悟，但旧习卒难顿除，还须久久扫荡打磨，方始渐臻上乘，绝非一下子即能将无明习障彻底消尽的。	Although, through diligent and arduous practice of Buddha-recitation, we have now attained some awakening and come to understand that all worldly and supramundane dharmas are ultimately unobtainable, and that karmic obstructions and offenses are like flowers in the sky or the moon reflected in water—fundamentally nonexistent, yet although this principle may be deeply realized, our old habitual tendencies are not easily eliminated all at once. They still require a long period of continual purification, sweeping away and polishing, before we can gradually approach the higher stages of realization. It is certainly not possible to completely eradicate all ignorance and habitual obstructions in a single moment.
在禅宗，开悟的人谓登初地，为见道位；在相宗为通达位，后面还有从二地至十地之修道位，与十地以上至佛果的究竟位。这须行者努力用功将无明习障一分分的除去，方能一位位地升将上去。谁能一生成办，消尽无明，顿证佛果呢？	In the Chan Buddhism school, an enlightened practitioner is said to have ascended to the First Bhūmi, which is the 'Stage of Seeing the Way' (darśana-mārga). In the Dharma-Character (Yogācāra) School, this corresponds to the 'Stage of Thorough Realization.' Beyond this, there remain the stages of cultivation from the Second Bhūmi through the Tenth Bhūmi, which constitute the path of cultivation (bhāvanā-mārga), and then the ultimate stage beyond the Ten Bhūmis, culminating in Buddhahood. This requires the practitioner to exert diligent effort to eliminate their ignorance and habitual obstacles layer by layer, in order to

	ascend through the stages one by one. Who could possibly accomplish this in a single lifetime, completely dissolving all ignorance and suddenly realizing Buddhahood?
经中说等觉菩萨尚有最后一分无明未尽。这未尽的一分无明，不就是业吗？等觉菩萨尚有业在，又谁能一生证到等觉菩萨呢？带着未尽的余业往生不正是带业往生吗？	The sutras state that even a Bodhisattva of Equal Enlightenment (Samyak-sambodhi Bhūmi) still has one final trace of ignorance yet to be eliminated. Is this unextinguished remnant of ignorance not precisely a form of karma? Since even a Bodhisattva of Equal Enlightenment still has a trace of karma remaining, who could possibly realize this level of attainment in a single lifetime? Therefore, to be reborn while carrying this unextinguished remnant of karma—is this not precisely what is meant by 'attaining rebirth with carrying karma'?
所以说，带业往生并没有错，只不过不要把它的意思搞错了，误认为念佛也可以做点坏事，横竖可以带业往生就是了。	Thus, to say that one can attain rebirth with carrying karma is by no means incorrect; however, one must not misinterpret its implication. It is a grave mistake to believe that as long as we practice Buddha-recitation, we can indulge in wrongdoing under the assumption that we will simply carry our karma with us anyway.
综上所述，我们念佛，正是在做消业的功夫。往生净土，原是消了惑业而去的，而这业又是假佛慈力消除的，没有什么难处。正不必对“消业往生”这一论点恐惧而怀疑，更不用因疑惧而群情沸腾地急起反对。	In summary, our Buddha-recitation is precisely the practice of eliminating karma. Attaining rebirth in the Pure Land originally means that one goes there after the elimination of delusions and karmic obstructions. Moreover, this karma is eliminated through reliance on the compassionate power of the Buddha, so there is nothing difficult about it. Therefore, there is no need to fear or doubt the teaching of “rebirth after eliminating karmic obstructions,” nor should one, out of fear and suspicion, rise up in a heated opposition against it.
同时持“消业往生”论者，也用不着因佛经中无有“带业往生”这一论据的金口亲宣，而反对带业往生，斥它是魔说，搞得大家不安，无所适从。	At the same time, those who advocate 'rebirth through eliminating karma' need not reject 'rebirth carrying karma' or denounce it as demonic speech simply because the latter lacks explicit proclamation from the Buddha's golden mouth in the scriptures —thereby causing practitioners to become unsettled and confused, not knowing what to follow.
大家知道，时代不同，用以表达思想的语法和方式也不同，所用的词汇当然也随之有异。佛圆寂已二千多年，	As we all know, different eras have different grammatical structures and ways of expressing

当时虽无“带业往生”这一词句，只要经文中含有这种意向就行了。	ideas, and the vocabulary used varies as well. The Buddha entered parinirvāṇa more than two thousand years ago. Although the specific term “rebirth with karma” was not used at that time, what matters is that the underlying meaning and implication are contained within the teachings of the scriptures.
因为带业和消业从上面的论证看来表面似乎有异，而实质完全一样，消业之中有带业，带业之中有消业，是一而二，二而一的，没有什么矛盾，何必因一些小节而争论不休呢？	Because, as shown by the above discussion, “carrying karma” and “eliminating karma” may appear different on the surface, but in essence they are completely the same. Within the elimination of karma, there is the carrying of karma; within the carrying of karma, there is the elimination of karma. They are one in two and two in one, with no contradiction whatsoever. Why, then, should we continue to argue endlessly over minor distinctions?
另外，在这次争论中，也有人主张带业往生，只带宿业，不带现业的。当然，这一论点是从善意出发，恐人误解于念佛修行后，仍做坏事，失去往生的机缘。但从立论的实质来看，意似欠妥。	In addition, during this debate, some people have advocated the view that “rebirth with karma” means carrying only past karma, and not present karma. Of course, this viewpoint arises from a good intention: they fear that people might misunderstand the teaching and continue committing unwholesome actions even after taking up Buddha-recitation practice, thereby losing the opportunity for rebirth in the Pure Land. However, when examined from the standpoint of its underlying reasoning, this position appears somewhat inappropriate.
因为所谓宿业和现业，不外乎过去所造的和现在正造的业，或历劫多生所造的业和现世此生所造的业二种意义。	For what are called “past karma” and “present karma” are nothing more than two categories: karma created in the past and karma being created in the present, or karma accumulated throughout countless past lives and karma created in this present lifetime.
这从凡夫的妄念所显示的三际——过、现、未看来，似乎义正言顺，但从真如实际来看，这过、现、未，根本不存在。《金刚经》说：“过去心不可得，现在心不可得，未来心不可得。”	From the perspective of ordinary beings’ deluded thoughts, which manifest the three divisions of time—past, present, and future—this distinction may appear perfectly reasonable. Yet, from the ultimate reality of Suchness (tathatā), these distinctions of past, present, and future fundamentally do not exist. The Diamond Sūtra states: “The mind of the past cannot be obtained;

	the mind of the present cannot be obtained; the mind of the future cannot be obtained."
”就是说这三际心皆系妄念幻现，而实不可得。因所谓三际者，是以“现在”为立脚点来分过去和未来的。但“现在”无立脚处，才说现在，已成过去。	This means that these three divisions of the mind throughout time are merely illusory manifestations of deluded thoughts and are ultimately unobtainable. The so-called three divisions of time are established by taking the “present” as the reference point, from which the past and the future are distinguished. But the “present” itself has no fixed place to stand. The very moment we call it “the present,” it has already become the past.
试看钟表上的秒针，刹那不停地转动，何曾有“现在”在？现在既无立足处，又哪里有过去和未来呢？所以《华严经》说：“十世古今始终不离于当念。”当下这一念心空，所谓过去和未来皆如空花幻灭，何处去觅三际？三际不可得，故不应说只带宿业，不带现业。	Consider the second hand of a clock: it is constantly moving from moment to moment. At what point can we truly find a “present” that remains? Since the present itself has no fixed basis, where then could there be a past or a future? Therefore, the Avatamsaka Sūtra states: “The ten periods of time, ancient and present, from beginning to end, are never separate from this very thought-moment.” When this very thought-moment is empty, what we call past and future are nothing more than flowers in the sky and illusory appearances that have vanished. Where, then, can we seek the three divisions of time? Since the three divisions of time are ultimately unobtainable, one should not say that one carries only past karma and not present karma.
复次，上面说过，业是动作义。不仅是做了坏事才是业，做好事也是业。	Furthermore, as mentioned above, karma means “action” or “activity.” It is not only the doing of harmful deeds that constitutes karma; performing good deeds is also karma.
我人一生中不知造了多少业，而且人非圣贤孰能无过？偶而做了些坏事，恐怕在所难免；有时存心做好事，反而害了人，变为坏事；或许做了坏事，自己一时还不知道。如说带业往生，只带宿业，不带现业。那么，这些人不论做好事的还是做坏事的，岂不是都不能往生了吗？	Throughout the course of a single lifetime, we do not know how much karma we create. Moreover, “who among human beings, apart from sages, can be free from mistakes?” It is perhaps unavoidable that we may occasionally commit unwholesome actions. At times, we may intend to do something good but inadvertently cause harm, turning it into an unwholesome act. Or we may have committed a harmful action without realizing it at the time. If we say that rebirth with karma means carrying only past karma but not present karma, then would this not imply that all such people—whether those who

	perform good deeds or those who perform harmful deeds—would be unable to attain rebirth in the Pure Land?
假如真是这样，为什么《观无量寿佛经》又说“纵是五逆十恶人，临终遇善知识，为之开示，一心悔过，十念亦得往生”呢？	If this were truly the case, why does the Contemplation Sutra of Amitāyus Buddha say: “Even those who have committed the five rebellious acts and the ten evil deeds, if at the moment of death they encounter a virtuous spiritual mentor who provides them with guidance, causing them to sincerely repent with one-pointed mind, can still attain rebirth through ten recitations of the Buddha’s name”?
佛无虚语，经无妄言，这类五逆十恶人，临终十念亦得往生，这不是证明带着立论者所说的“现业”也能往生吗？由此可知带业往生是不分宿业和现业的。	The Buddha’s words are never false, and the scriptures do not speak in vain. These people who have committed the five rebellious acts and the ten evil deeds can still attain rebirth through ten recitations at the moment of death. Does this not prove that even those carrying what the proponents call “present karma” can also attain rebirth? From this, we can see that “rebirth with karma” does not distinguish between past karma and present karma.
再说“业”原是我们无明妄动所致，今一旦醒悟，以真智慧光一照，不论现业、宿业都一时消殒，所谓心空业亡，故五逆十恶人临终十念可以往生。这犹如一间暗室，不论你关闭了多少年还是现在才封闭的，一旦门窗开或电灯打亮，黑暗马上消灭，哪里有现、宿之分？	Furthermore, karma originally arises from the deluded activity of ignorance. Once we awaken and illuminate it with the light of true wisdom, both present karma and past karma are instantly extinguished. This is what is meant by “when the mind is empty, karma disappears.” Therefore, even those who have committed the five rebellious acts and the ten evil deeds can attain rebirth through ten recitations at the moment of death. This is like a dark room: whether it has been closed off for many years or has only just been sealed, once the door is opened, the windows are uncovered, or an electric light is switched on, the darkness immediately disappears. How could there be any distinction between darkness that is “present” and darkness that is “old”?
说到这里，或许有人要问，既然现业、宿业一下子能消去，为何上文又说带有余业往生呢？这一问问得好！业都消光了，还有什么余业可带呢？须知房间的黑暗，虽一下被驱除去了，但因封闭年久，霉臭之气一时尚不能	At this point, someone may ask: “If present karma and past karma can both be eliminated all at once, why did you say earlier that one is reborn with remaining karma?” This is indeed a good question! If all karma has already been completely

尽除，须待久久通风和慢慢的扫刷、揩抹，才能渐渐恢复旧观。	eliminated, what remaining karma could there possibly be to carry? One must understand that although the darkness in a room is dispelled instantly once light enters, if the room has been sealed for many years, the musty and stale odor accumulated inside cannot be removed immediately. It requires prolonged ventilation and gradual cleaning, wiping, and polishing before the room can slowly be restored to its original condition.
这一时未除尽的霉臭之气，犹如我们未尽的余业，所以要带之往生啊！	This musty odor that has not yet been completely removed is like our remaining karma that has not yet been fully exhausted. Therefore, it is this remaining karma that is carried along in rebirth.
最后，我们把这些问題搞清楚了，还希望过去误把早晚课诵认作念佛事毕的人，改正错误，除早晚课外，还要像参禅一样的端坐念佛。	Finally, after clarifying these issues, we also hope that those who in the past mistakenly regarded morning and evening recitation services as the completion of Buddha-recitation practice will correct this misunderstanding. In addition to the morning and evening services, one should also sit upright and recite the Buddha's name with the same dedication as in Chan meditation.
古德教我们每天要念十万佛号，就是希望我们心不放逸地将妄心转换为佛心，作为将来真正往生之资粮。我们果能照办，并且众善奉行，诸恶不作，那决定是万修万人去，还有什么疑虑恐惧呢？！祝大家安祥自在，上品往生安养！	The ancient masters taught us to recite the Buddha's name one hundred thousand times each day. Their purpose was to encourage us to remain free from heedlessness, transform the deluded mind into the Buddha-mind, and accumulate the true provisions for attaining rebirth in the Pure Land in the future. If we can truly practice according to these instructions, while also cultivating all wholesome deeds and refraining from all unwholesome actions, then we will certainly attain rebirth—ten thousand practitioners cultivating, ten thousand practitioners attaining rebirth. What doubts or fears could there possibly be? May everyone abide in peace and ease, and may you attain rebirth in the highest grade of the Pure Land of Peace and Nourishment (Sukhāvatī).

甲、持“消业往生”论者

A. Those who hold the theory of "Rebirth Though Eliminating Karma";

一、见近时的净宗行人不肯老实念佛，只悠悠泛泛地随众做做早晚课，像小学生交课卷似的，做完了课诵，就算念佛事毕了。	1. Looking at many Pure Land practitioners in recent times, one finds that they are unwilling to sincerely and diligently recite the Buddha's name. Instead, they merely go along with the group and perform the morning and evening practices in a casual and perfunctory manner. It is as though elementary school students are simply handing in their assignments: once they have finished the recitations and liturgical practices, they consider their Buddha-recitation practice to be complete.
不再用功念佛，来改造自己执着、贪恋的妄习，转换自己的妄想、妄念，以消灭自己的心垢，而往往把将来往生净土的责任，单单推卸在阿弥陀佛身上。如若临终不见佛、菩萨来接引，生不到西方，误认为那是佛、菩萨的责任。	They fail to put real effort into chanting to transform their deluded habits of attachment and craving, or to shift their delusive thoughts in order to eliminate inner impurities. Instead, they often shift the entire responsibility of their future rebirth in the Pure Land onto Amitabha Buddha alone. If they do not see Buddhas or Bodhisattvas coming to receive them at the moment of death and fail to reach the Western Pure Land, they mistakenly blame it on the Buddhas and Bodhisattvas.
因此莲池大师曾有“念佛者多，生西者少”的感叹。这都是念佛行人心不专切，只图便当，而贻误了自己。所以要大敲警钟，提倡“消业往生”来警醒昏梦迷茫的念佛群众。	For this reason, Master Lianchi once lamented that 'many recite the Buddha's name, but few attain rebirth in the Western Pure Land.' This is all because practitioners lack single-minded devotion and seek only easy convenience, and thereby delaying and harming their own progress. Therefore, we must sound a wake-up alarm and advocate 'Rebirth through Eliminating Karma' to awaken the masses of practitioners from their deep and confused slumber."
二、现时很多念佛的人，误解了“带业往生”的含义。以为我们只要有信有愿而且早晚也做课诵，纵或做了些不甚好的事也无妨碍，横竖可以带业往生嘛！	2. Nowadays, many Pure Land practitioners misunderstand the concept of 'rebirth with karma.' They assume that as long as they possess Faith and Vows, and perform their morning and evening liturgies, it is of no consequence if they commit unwholesome deeds, believing they can simply be reborn carrying their karma regardless!
笔者在沈家门见有很多人在晒鱼虾，问他们说：“你们舟山一带不是大多数人都信佛吗？”他们说：“是呀！	In Shenjiamen, I noticed many people drying fish and shrimp. I asked them, 'Aren't most people here

我们都是佛教徒。”我不禁疑惑地问道：“那么，你们为什么还要杀生呢？”他们说：“我们是带业往生呀！”

in the Zhoushan area Buddhists?' They replied, 'Yes, we are all Buddhists.' Confused, I couldn't help but ask, 'Then why do you still kill living beings?' They answered, 'We will achieve rebirth in the Pure Land with our karma!'

他们把“带业往生”一词作如是见解，岂不毁坏了净宗的圣洁形象？

They interpret the term “rebirth while carrying karma” in this way. Aren't they destroying the holy image of the Pure Land School?

三、为了澄清净宗近来的腐朽污染的不良之风，以振兴佛教，所以要高唱“消业往生”，以振聋发聩，而期净宗行人真正能往生西方，而不是空喊口号，以免净宗谛旨被湮灭而渐趋消亡。

3. To clear away the recent decadent and polluted trends within the Pure Land School and to revitalize Buddhism, we must vigorously advocate ‘rebirth in the Pure Land through eliminating karma.’ This serves as a wake-up call to ensure that Pure Land practitioners truly achieve rebirth in the Western Pure Land instead of just shouting slogans. Thereby, this will prevent the core teachings of the Pure Land tradition from being obscured and eventually fade into extinction.

乙、主张“带业往生”论者

B. Advocates of "Rebirth with Karma"

一、怕人有畏难情绪，不敢信入修持，而毁伤了净宗，断送了众生的慧命。

1. Fearing that individuals might be intimidated by challenges and hesitate to embrace the faith and take up the practice, which would subsequently damage the Pure Land school and sever the wisdom-life of sentient beings."

二、误解了“消业往生”的难度，不知怎样才算消业，才得往生。一般以为要将无明除尽，业尽情空，方始为消业。这岂不太难，能有多少人做得到？所以要坚决反对。

2. Misunderstanding the difficulty of "rebirth through eliminating karma" and not knowing what actually constitutes clearing karma to attain rebirth. It is generally believed that karma is only eliminated when ignorance is completely wiped out and all karmic emotional attachments are emptied. Isn't this far too difficult? How many people could actually achieve it? Therefore, it should be firmly opposed.

三、未真正了解“带业往生”内含的精义。只知带业便当，而不知所带的是何业，更不了解心心念佛时，正是在最切近处消除自己的心业，为将来往生的正因。

3. Failing to truly understand the profound essence of "rebirth with karma. They only know that carrying karma is convenient, but don't know what kind of karma is being carried. Furthermore, they fail to realize that when reciting the Buddha's name

	with every thought, they are precisely eliminating their own mental karma at the very root of the mind, which serves as the true cause for future rebirth.
从上述二种观点看来，不论是“消业往生”论者还是“带业往生”论者，都是从善良的心意出发，都是为了保护净宗行人确实能往生西方，以免贻误失败。既然大目的完全一样，并无水火不能相容之处，就不难从中合其同、融其异而求得一致的结论了。	From the two viewpoints discussed above, whether they are proponents of 'eliminating karma for rebirth' or 'carrying karma for rebirth,' both start from good intentions. Both want to protect Pure Land practitioners so they can truly be reborn in the West, in order to avoid delays and failure. Since their ultimate goal is exactly the same and there is no inherent conflict between them, it should not be difficult to find common ground, reconcile their differences, and arrive at a unified conclusion.
欲得到一致的结论，应先从“业”字上来探讨论证，因这二个论点的中心问题都是“业”。那么“业”究竟是什么呢？《起信论》说：“无明为因生三细。”这三细相的第一相就是“业相”。	To reach a unified conclusion, we must first examine and analyze the meaning of the word “karma,” because the central issue in both of these viewpoints is precisely the question of karma. Then, what exactly is “karma”? The Awakening of Faith in the Mahayana states: “From ignorance as the cause arise the three subtle characteristics.” The first of these three subtle characteristics is the “characteristic of karma” (karmalakṣaṇa).
什么是“业相”呢？原来我人从无始以来真如不守自性，迷于无明，不觉而心动，这就是“业”。所以“业”是“动作”义，在经中称为“惑业”。	What, then, is the “characteristic of karma”? Originally, from beginningless time, we sentient beings have failed to abide in the intrinsic nature of Suchness (tathatā). Deluded by ignorance, we become unaware, and the mind begins to stir. This stirring of mind is what is called “karma.”
所谓相者，因心动迷本圆明，将本有无相之真如，变起虚空四大之妄相，即法相宗所说的相分；将本有之智光，变为能见之妄见，是为见分。一切众生世界有相之万法，皆依此见、相二分之所建立。此见、相二分亦即《起信论》三细相的第二“能见相”和第三“境界相”。	Therefore, “karma” carries the meaning of “action” or “activity”; in the scriptures it is also referred to as “delusion, karma, and suffering,” or more simply as “delusion-karma.” The term “characteristic” (lakṣaṇa) refers to this: because the mind moves and becomes deluded about its original perfect luminosity, the originally formless Suchness gives rise to the illusory appearances of space and the four great elements. These correspond to what the Dharma Characteristics (Faxiang) school calls the “object aspect” (nimitta-bhāga). The originally inherent wisdom-light is transformed into the deluded perceiving consciousness, which is called the “seeing aspect” (darśana-bhāga). All

	phenomena in the world of sentient beings—everything that possesses form and appearance—are established on the basis of these two aspects: the seeing aspect and the object aspect. These two aspects are also identical with the second and third of the three subtle characteristics described in the Awakening of Faith: the “characteristic of perceiving” and the “characteristic of the object realm”
从是可知，业就是造作。而众生迷悟有别，造的业就不同，所感的果报也各别。凡夫所造的为有漏业，感三界六道分段生死之报；二乘所造的为无漏业，感方便有余土之果报；菩萨所作的为非有漏非无漏业，感实报庄严土之果报。	From this, it is evident that karma is precisely volitional action. Since sentient beings differ in their degrees of delusion and awakening, the karma they create also differs, and the karmic fruits they manifest are correspondingly distinct. The karma created by ordinary beings is called defiled karma (sāsrava karma), which leads to the karmic results of segmented birth and death within the Three Realms and Six Paths. The karma created by the Two Vehicles is called undefiled karma (anāsrava karma), which leads to rebirth in the Land of Expedient Means with Remnants. The activities performed by bodhisattvas are called neither-defiled-nor-undefiled karma, which lead to the fruition of the Land of True Reward and Adornment.
凡夫痴迷过甚，执幻境为实有，迷假相而为真。为满足一己的私欲，不惜广造恶业，故生死不了，轮回不息。今欲往生净土，横超三界，若不将这生死根本——迷相而妄动的业——消去，如何得遂初心，真正达到往生净土的愿望。	Ordinary beings are deeply mired in delusion, clinging to illusory things as solid reality and mistaking false appearances for truth. Driven to satisfy their own selfish desires, they do not hesitate to commit vast amounts of unwholesome karma. Consequently, they are unable to transcend birth and death, and their cycling through Samsara never ceases. Today, if we wish to attain rebirth in the Pure Land and horizontally transcend the Three Realms, yet fail to eliminate this fundamental root of birth and death—the karma of being deluded by phenomena and the illusory stirring of the mind—how can we possibly fulfil our original aspiration and truly realize our vow of rebirth in the Pure Land?
或曰：“往生净土，是凭阿弥陀佛伟大宏深的慈悲愿力接引，何须消业才得往生？”答曰：“惑业不净，势必迷恋着娑婆世界上的一切假相，佛虽来接引，但因心迷染业而不见佛，错失往生的良机。”永明寿禅师云：	Someone may ask, “To be reborn in the Pure Land, we rely on the great compassion and vast vows of Amitabha Buddha to receive and guide us. Why do we need to eliminate our karma before we can be

“佛如天上之月，影现千江万水，但污水不见。念佛人心不明净，犹如污水不能现月而不见佛。”临终不见佛，如何能往生？	reborn there?” The answer is: “If delusions and karmic obstructions have not been purified, one will inevitably remain attached to all the illusory appearances of the Saha world. Although the Buddha may come to receive and guide such a person, because the mind is still deluded and tainted by karma, one will be unable to see the Buddha and will miss the precious opportunity for rebirth in the Pure Land.” Chan Master Yongming Shou said, “The Buddha is like the moon in the sky. It reflects upon thousands of rivers and waters, but not in the murky water. If the mind of someone who recites the Buddha’s name is not clear and pure, it is like dirty water that cannot reflect the moon and thus cannot see the Buddha.” If one does not see the Buddha at the moment of death, how can one be reborn in the Pure Land?
有好多念佛人，或因贪念着金银财宝而落为守财鬼；或因迷恋妻子儿女而堕为看家鬼；或贪恋色身及迷于坟墓陪葬的美好庄严而沦为守尸鬼等等。古德说：“抱桩摇橹，无有是处！”这就是说，如我们欲生西方，但又迷恋着娑婆世界不放，就如抱着岸上的木桩去摇橹，再用多大的力，船也不能前进，西方如何得生？	Many individuals who recite the Buddha's name, due to their greedy attachment to gold, silver, and treasures, end up reborn as wealth-guarding ghosts; or, due to their infatuation with their wives and children, fall to become home-guarding ghosts; or, out of attachment to their physical bodies and infatuation with the splendor of their graves and burial goods, sink to become corpse-guarding ghosts, and so on. As the ancient masters said, "It is futile to row a boat while it is moored to a post!" This means that if we wish to be reborn in the Western Pure Land, yet refuse to let go of our attachments to the Saha world, it is just like trying to row a boat being moored tightly to a post on the shore. No matter how much force we exert, the boat cannot move forward. How then can we attain rebirth in the Western Pure Land?
这样说来，生西岂不很难吗？不！一点也不难！不见佛说：“念一句弥陀圣号，能消八十亿劫生死重罪！”我们现在天天念佛，时时念佛，不是只念一句佛，还怕什么业不能消、罪不能除呢？所以消业往生不是什么难事。	Given this, wouldn't rebirth in the Western Pure Land be extremely difficult? No! It is not difficult at all! Have we not heard that the Buddha said, "Reciting the holy name of Amitābha Buddha just once can eliminate eighty billion kalpas of heavy karmic offenses from the cycle of birth and death"? We now recite the Buddha's name every day and at all times—not just once. What karma then is there left to fear that cannot be eliminated, or what sins that cannot be wiped away? Therefore, eliminating

	karma to attain rebirth is by no means a difficult task.
只要我们看破这娑婆世界的一切声、色、货、利、妻、财、子、禄，皆如梦、幻、泡、影，不可得而不去追求、贪恋它，反过来，全心全意地用“心念耳闻”的念佛法来勤勤恳恳地着力念佛，再大的业也不难消亡于无所有之乡了。	We only need to see through all the sounds, sights, possessions, profits, wives, wealth, children, and official status of this Sahā world, recognizing them all as mere dreams, illusions, bubbles, and shadows—fundamentally unobtainable—and thus cease to pursue or cling to them. Instead, we should wholeheartedly apply the Buddha-recitation method of "mind-chanting and ear-listening" to cultivate diligently and sincerely, then even the heaviest karma can ultimately be dissolved into the realm of nonexistence.
或问：“为什么这样容易呢？”因为业从心生，非从别来。如今我们心心不异，念念在佛。佛就是心，心就是佛；全心是佛，全佛是心，还有业的立脚处吗？	You might wonder, "Why is it so easy?" The answer is that karma arises from the mind, not from anywhere else. Now, our minds are completely in accord with the Buddha and every thought is of the Buddha. The Buddha is the mind, and the mind is the Buddha. The whole mind is the Buddha, and the whole Buddha is the mind. Where, then, can karma find a place to stand?
再说，当我们临终往生的刹那，只见阿弥陀佛与诸圣众前来接引，其他一无所见，还有什么业不业？这不就是以我们平时念佛的功夫将业消去了吗？不也就是佛、菩萨的慈悲摄受力使我们把业消除了吗？	Moreover, at the very moment of our death and rebirth in the Pure Land, we perceive only Amitābha Buddha and the assembly of holy beings coming to receive and guide us, with absolutely nothing else in sight. At such a time, what karma is there left to speak of? Is this not precisely because the power from our lifelong Buddha-recitation has eliminated our karma? And is it not also due to the compassionate power of the Buddhas and Bodhisattvas to embrace and receive us that our karma has been eliminated?
这样一说，“消业往生”论似乎站住脚了，那么，“带业往生”论岂不谬误了吗？不，“带业往生”也无错误，因我们之所以能够往生，全靠念佛功夫纯熟，不再系恋娑婆所致。这在术语中称作“净业成熟”。这“净业”，虽非染业，不也是业吗？带它往生，难道不是“带业往生”吗？	Speaking like this, the theory of "eliminating karma and attaining rebirth" appears to be firmly established. Could it be that the theory of "rebirth with karma" is incorrect? No, "rebirth with karma" is not wrong either, because our ability to attain rebirth relies entirely on the perfection of our skill in Buddha-recitation, which results in us no longer clinging to the Sahā World. This state is called "the maturation of pure karma." in technical terms. Although this "pure karma" is not contaminated

	karma, isn't it also karma? If we take it with us to rebirth, isn't it "rebirth with karma"?
下品往生人，心未空净，还着相，还有处所，有生在，所以只能往生凡圣同居土，这“凡”字正指带业之众生也。若是上品，生即无生，无生即生；一方即是十方，十方即是一方；净秽不别，东西不分；心空意净，而不见空净，绝学无为而莫知无为，也就无所谓带业不带业了，不带业不就是业消除了吗？	Those who attain rebirth in the lowest grade have not yet attained a mind that is empty and pure. They still cling to appearances, and there remains a sense of place and a notion of being born somewhere, which confines them to being reborn in a realm where ordinary beings and saints coexist. The term "ordinary" refers to sentient beings with karma. "If one attains the highest grade of rebirth, birth is precisely non-birth, and non-birth is precisely birth; a single direction is all ten directions, and all ten directions are one direction. Pure and impure are without distinction, and East and West are undivided. The mind is empty and thoughts are pure, yet one clings not to emptiness or purity. Beyond learning and abiding in non-action, yet is unaware even of non-action. At this stage, whether one 'carries karma' or 'carries no karma' becomes entirely irrelevant—for is not 'carrying no karma' precisely the total elimination of karma?"
或许有人说，净业成熟称为带业往生似乎有些勉强。那么，让我们再来进一步讨论一般人所谓的带业往生的染业。我等众生从无始旷劫以来，迷而不觉，执相习深，积垢厚重。	Some might argue that describing the maturation of pure karma as 'rebirth carrying residual karma' seems a bit forced. Let us now further examine the so-called “defiled karma” referred to by ordinary people when they speak of “rebirth with karma.” From beginningless time throughout countless kalpas, we sentient beings have remained deluded and unaware, deeply attached to appearances and having accumulated heavy layers of defilement.
今虽经勤苦用功念佛，有所觉悟，晓了世、出世法皆不可得，业障、罪衍更如空花水月，根本无有。理虽深悟，但旧习卒难顿除，还须久久扫荡打磨，方始渐臻上乘，绝非一下子即能将无明习障彻底消尽的。	Although, through diligent and arduous practice of Buddha-recitation, we have now attained some awakening and come to understand that all worldly and supramundane dharmas are ultimately unobtainable, and that karmic obstructions and offenses are like flowers in the sky or the moon reflected in water—fundamentally nonexistent, yet although this principle may be deeply realized, our old habitual tendencies are not easily eliminated all at once. They still require a long period of continual purification, sweeping away and polishing, before we can gradually approach the higher stages of realization. It is certainly not possible to completely

	eradicate all ignorance and habitual obstructions in a single moment.
在禅宗，开悟的人谓登初地，为见道位；在相宗为通达位，后面还有从二地至十地之修道位，与十地以上至佛果的究竟位。这须行者努力用功将无明习障一分分的除去，方能一位位地升将上去。谁能一生成办，消尽无明，顿证佛果呢？	In the Chan Buddhism school, an enlightened practitioner is said to have ascended to the First Bhūmi, which is the 'Stage of Seeing the Way' (darśana-mārga). In the Dharma-Character (Yogācāra) School, this corresponds to the 'Stage of Thorough Realization.' Beyond this, there remain the stages of cultivation from the Second Bhūmi through the Tenth Bhūmi, which constitute the path of cultivation (bhāvanā-mārga), and then the ultimate stage beyond the Ten Bhūmis, culminating in Buddhahood. This requires the practitioner to exert diligent effort to eliminate their ignorance and habitual obstacles layer by layer, in order to ascend through the stages one by one. Who could possibly accomplish this in a single lifetime, completely dissolving all ignorance and suddenly realizing Buddhahood?
经中说等觉菩萨尚有最后一分无明未尽。这未尽的一分无明，不就是业吗？等觉菩萨尚有业在，又谁能一生证到等觉菩萨呢？带着未尽的余业往生不正是带业往生吗？	The sutras state that even a Bodhisattva of Equal Enlightenment (Samyak-sambodhi Bhūmi) still has one final trace of ignorance yet to be eliminated. Is this unextinguished remnant of ignorance not precisely a form of karma? Since even a Bodhisattva of Equal Enlightenment still has a trace of karma remaining, who could possibly realize this level of attainment in a single lifetime? Therefore, to be reborn while carrying this unextinguished remnant of karma—is this not precisely what is meant by 'attaining rebirth with carrying karma'?
所以说，带业往生并没有错，只不过不要把它含意搞错了，误认为念佛也可以做点坏事，横竖可以带业往生就是了。	Thus, to say that one can attain rebirth with carrying karma is by no means incorrect; however, one must not misinterpret its implication. It is a grave mistake to believe that as long as we practice Buddha-recitation, we can indulge in wrongdoing under the assumption that we will simply carry our karma with us anyway.
综上所述，我们念佛，正是在做消业的功夫。往生净土，原是消了惑业而去的，而这业又是假佛慈力消除的，没有什么难处。正不必对“消业往生”这一论点恐惧而怀疑，更不用因疑惧而群情沸腾地急起反对。	In summary, our Buddha-recitation is precisely the practice of eliminating karma. Attaining rebirth in the Pure Land originally means that one goes there after the elimination of delusions and karmic obstructions. Moreover, this karma is eliminated through reliance on the compassionate power of

	the Buddha, so there is nothing difficult about it. Therefore, there is no need to fear or doubt the teaching of “rebirth after eliminating karmic obstructions,” nor should one, out of fear and suspicion, rise up in a heated opposition against it.
同时持“消业往生”论者，也用不着因佛经中无有“带业往生”这一论据的金口亲宣，而反对带业往生，斥它是魔说，搞得大家不安，无所适从。	At the same time, those who advocate 'rebirth through eliminating karma' need not reject 'rebirth carrying karma' or denounce it as demonic speech simply because the latter lacks explicit proclamation from the Buddha's golden mouth in the scriptures —thereby causing practitioners to become unsettled and confused, not knowing what to follow.
大家知道，时代不同，用以表达思想的语法和方式也不同，所用的词汇当然也随之有异。佛圆寂已二千多年，当时虽无“带业往生”这一词句，只要经文中含有这种意向就行了。	As we all know, different eras have different grammatical structures and ways of expressing ideas, and the vocabulary used varies as well. The Buddha entered parinirvāṇa more than two thousand years ago. Although the specific term “rebirth with karma” was not used at that time, what matters is that the underlying meaning and implication are contained within the teachings of the scriptures.
因为带业和消业从上面的论证看来表面似乎有异，而实质完全一样，消业之中有带业，带业之中有消业，是一而二，二而一的，没有什么矛盾，何必因一些小节而争论不休呢？	Because, as shown by the above discussion, “carrying karma” and “eliminating karma” may appear different on the surface, but in essence they are completely the same. Within the elimination of karma, there is the carrying of karma; within the carrying of karma, there is the elimination of karma. They are one in two and two in one, with no contradiction whatsoever. Why, then, should we continue to argue endlessly over minor distinctions?
另外，在这次争论中，也有人主张带业往生，只带宿业，不带现业的。当然，这一论点是从善意出发，恐人误解于念佛修行后，仍做坏事，失去往生的机缘。但从立论的实质来看，意似欠妥。	In addition, during this debate, some people have advocated the view that “rebirth with karma” means carrying only past karma, and not present karma. Of course, this viewpoint arises from a good intention: they fear that people might misunderstand the teaching and continue committing unwholesome actions even after taking up Buddha-recitation practice, thereby losing the opportunity for rebirth in the Pure Land. However, when examined from the standpoint of its

	underlying reasoning, this position appears somewhat inappropriate.
因为所谓宿业和现业，不外乎过去所造的和现在正造的业，或历劫多生所造的业和现世此生所造的业二种意义。	For what are called “past karma” and “present karma” are nothing more than two categories: karma created in the past and karma being created in the present, or karma accumulated throughout countless past lives and karma created in this present lifetime.
这从凡夫的妄念所显示的三际——过、现、未看来，似乎义正言顺，但从真如实际来看，这过、现、未，根本不存在。《金刚经》说：“过去心不可得，现在心不可得，未来心不可得。”	From the perspective of ordinary beings’ deluded thoughts, which manifest the three divisions of time—past, present, and future—this distinction may appear perfectly reasonable. Yet, from the ultimate reality of Suchness (tathatā), these distinctions of past, present, and future fundamentally do not exist. The Diamond Sūtra states: “The mind of the past cannot be obtained; the mind of the present cannot be obtained; the mind of the future cannot be obtained.”
”就是说这三际心皆系妄念幻现，而实不可得。因所谓三际者，是以“现在”为立脚点来分过去和未来的。但“现在”无立脚处，才说现在，已成过去。	This means that these three divisions of the mind throughout time are merely illusory manifestations of deluded thoughts and are ultimately unobtainable. The so-called three divisions of time are established by taking the “present” as the reference point, from which the past and the future are distinguished. But the “present” itself has no fixed place to stand. The very moment we call it “the present,” it has already become the past.
试看钟表上的秒针，刹那不停地转动，何曾有“现在”在？现在既无立足处，又哪里有过过去和未来呢？所以《华严经》说：“十世古今始终不离于当念。”当下这一念心空，所谓过去和未来皆如空花幻灭，何处去觅三际？三际不可得，故不应说只带宿业，不带现业。	Consider the second hand of a clock: it is constantly moving from moment to moment. At what point can we truly find a “present” that remains? Since the present itself has no fixed basis, where then could there be a past or a future? Therefore, the Avataṃsaka Sūtra states: “The ten periods of time, ancient and present, from beginning to end, are never separate from this very thought-moment.” When this very thought-moment is empty, what we call past and future are nothing more than flowers in the sky and illusory appearances that have vanished. Where, then, can we seek the three divisions of time? Since the three divisions of time are ultimately unobtainable, one should not say that one carries only past karma and not present karma.

复次，上面说过，业是动作义。不仅是做了坏事才是业，做好事也是业。	Furthermore, as mentioned above, karma means “action” or “activity.” It is not only the doing of harmful deeds that constitutes karma; performing good deeds is also karma.
我人一生中不知造了多少业，而且人非圣贤孰能无过？偶而做了些坏事，恐怕在所难免；有时存心做好事，反而害了人，变为坏事；或许做了坏事，自己一时还不知道。如说带业往生，只带宿业，不带现业。那么，这些人不论做好事的还是做坏事的，岂不是都不能往生了吗？	Throughout the course of a single lifetime, we do not know how much karma we create. Moreover, “who among human beings, apart from sages, can be free from mistakes?” It is perhaps unavoidable that we may occasionally commit unwholesome actions. At times, we may intend to do something good but inadvertently cause harm, turning it into an unwholesome act. Or we may have committed a harmful action without realizing it at the time. If we say that rebirth with karma means carrying only past karma but not present karma, then would this not imply that all such people—whether those who perform good deeds or those who perform harmful deeds—would be unable to attain rebirth in the Pure Land?
假如真是这样，为什么《观无量寿佛经》又说“纵是五逆十恶人，临终遇善知识，为之开示，一心悔过，十念亦得往生”呢？	If this were truly the case, why does the Contemplation Sutra of Amitāyus Buddha say: “Even those who have committed the five rebellious acts and the ten evil deeds, if at the moment of death they encounter a virtuous spiritual mentor who provides them with guidance, causing them to sincerely repent with one-pointed mind, can still attain rebirth through ten recitations of the Buddha’s name”?
佛无虚语，经无妄言，这类五逆十恶人，临终十念亦得往生，这不是证明带着立论者所说的“现业”也能往生吗？由此可知带业往生是不分宿业和现业的。	The Buddha’s words are never false, and the scriptures do not speak in vain. These people who have committed the five rebellious acts and the ten evil deeds can still attain rebirth through ten recitations at the moment of death. Does this not prove that even those carrying what the proponents call “present karma” can also attain rebirth? From this, we can see that “rebirth with karma” does not distinguish between past karma and present karma.
再说“业”原是我们无明妄动所致，今一旦醒悟，以真智慧光一照，不论现业、宿业都一时消殒，所谓心空业亡，故五逆十恶人临终十念可以往生。这犹如一间暗室，不论你关闭了多少年还是现在才封闭的，一旦门窗开或电灯打亮，黑暗马上消灭，哪里有现、宿之分？	Furthermore, karma originally arises from the deluded activity of ignorance. Once we awaken and illuminate it with the light of true wisdom, both present karma and past karma are instantly extinguished. This is what is meant by “when the

	mind is empty, karma disappears.” Therefore, even those who have committed the five rebellious acts and the ten evil deeds can attain rebirth through ten recitations at the moment of death. This is like a dark room: whether it has been closed off for many years or has only just been sealed, once the door is opened, the windows are uncovered, or an electric light is switched on, the darkness immediately disappears. How could there be any distinction between darkness that is “present” and darkness that is “old”?
说到这里，或许有人要问，既然现业、宿业一下子能消去，为何上文又说带有余业往生呢？这一问问得好！业都消光了，还有什么余业可带呢？须知房间的黑暗，虽一下被驱除去了，但因封闭年久，霉臭之气一时尚不能尽除，须待久久通风和慢慢的扫刷、揩抹，才能渐渐恢复旧观。	At this point, someone may ask: “If present karma and past karma can both be eliminated all at once, why did you say earlier that one is reborn with remaining karma?” This is indeed a good question! If all karma has already been completely eliminated, what remaining karma could there possibly be to carry? One must understand that although the darkness in a room is dispelled instantly once light enters, if the room has been sealed for many years, the musty and stale odor accumulated inside cannot be removed immediately. It requires prolonged ventilation and gradual cleaning, wiping, and polishing before the room can slowly be restored to its original condition.
这一时未除尽的霉臭之气，犹如我们未尽的余业，所以要带之往生啊！	This musty odor that has not yet been completely removed is like our remaining karma that has not yet been fully exhausted. Therefore, it is this remaining karma that is carried along in rebirth.
最后，我们把这些问題搞清楚了，还希望过去误把早晚课诵认作念佛事毕的人，改正错误，除早晚课外，还要像参禅一样的端坐念佛。	Finally, after clarifying these issues, we also hope that those who in the past mistakenly regarded morning and evening recitation services as the completion of Buddha-recitation practice will correct this misunderstanding. In addition to the morning and evening services, one should also sit upright and recite the Buddha’s name with the same dedication as in Chan meditation.
古德教我们每天要念十万佛号，就是希望我们心不放逸地将妄心转换为佛心，作为将来真正往生之资粮。我们果能照办，并且众善奉行，诸恶不作，那决定是万修万人去，还有什么疑虑恐惧呢？！祝大家安祥自在，上品往生安养！	The ancient masters taught us to recite the Buddha’s name one hundred thousand times each day. Their purpose was to encourage us to remain free from heedlessness, transform the deluded mind into the Buddha-mind, and accumulate the

true provisions for attaining rebirth in the Pure Land in the future. If we can truly practice according to these instructions, while also cultivating all wholesome deeds and refraining from all unwholesome actions, then we will certainly attain rebirth—ten thousand practitioners cultivating, ten thousand practitioners attaining rebirth. What doubts or fears could there possibly be? May everyone abide in peace and ease, and may you attain rebirth in the highest grade of the Pure Land of Peace and Nourishment (Sukhāvatī).
